The Bombay Guardian.

VOL. XIV.—New Series.] SATURDAY, OCTOBER 3, 1868. [No. 31

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We were wrong in the opinion we expressed last April that the five Mazagon Company shares given to the late Mr. Fletcher by Premchund Roychund were given as a token of personal regard, and that Mr. F. choose to accept them for the Fort Christian Schools. It now appears that Mr. F. received an allotment of shares for himself, and that he then solicited an allotment for the Schools and obtained it.

—The post of Director of Public Instruction has been offered to Mr. Peile, C. S., at present in England, and it is believed that he will accept it.

—There is no doubt, we believe, that the Rev. Dr. Wilson will be asked to succeed Sir Alexander Grant in the Vice-Chancellorship of the University.

—Considerable dissatisfaction with the new Telegraph Tariff, is expressed by those who send messages in cypher, and this we believe is done by most merchants. They are more heavily taxed than they were before. It would be better if proposed changes were published beforehand, and the public allowed to have a voice in the discussion. The other system savors a little too much of absolutism.

—The resolution of the government of India to establish Female Normal Schools in Calcutta, Bombay and Madras, at an annual expense for each of Rs. 12,000, for five years, has been sanctioned by the Secretary for India.

—The fears of famine in many parts of Northern India, have been averted by recent falls of rain. In Bombay (the city) we have had more than our average supply. Atmospheric disturbances this week seem to indicate that the monsoon is taking its Elephanta leave of us.

From the statistics of the South India Mission of the Church Missionary Society, for the first half of this year, published in the *Madras C. M. Record*, we learn that 1,268 persons were baptized, and that the total number of the baptized of all ages was 38,619, of the communicants, 9,325. The total under Christian instruction, was 52,536. About two-thirds of these are in the Tinnevelly district.

A correspondent says that the late Rev. Mr. Pigott, at a Temperance Meeting presided over by the late Archdeacon Jeffreys, brought forward a number of objections to the total abstinence principle; and he asks us to republish these. We have no copy of them, and if we had, should not fell inclined to surrender our space to them, as we have undoubtedly noticed and answered them over and over again in the *Bombay Guardian*.

The Rev. Mr. Lohr, who, as our readers are aware, has established a Mission among the Sutnamees, is still at Raepore. In August he opened a school for the training of teachers for the Sutnamees, and has 20 young men studying in it. Inquirers continue to come to him from a distance of 20 miles and more. As soon as the cold season sets in, he hopes to go to Neemghaut, about 40 miles N. of Raepore, and 35 S. of Belaspoor, where he will be in the heart of this interesting people. He says:

"The Sutnamees are willing to listen to the truth, understand it well and are thoughtful. Still there is a good deal of superstition amongst them, and, though separated from the Hindoos, they have still a good many things in common with them. I saw the Gooroo. He is quite an ignorant man, can neither read nor write, but has much influence among his followers. There were, at the time I visited him about 4000 Sutnamees paying homage to him, drinking the water in which he had washed his feet, and offering cocoa-nuts to him. But I do not think he will in any way be an obstacle to the spread of the truth. The Chumars, or rather those of them called Sutnamees, are sober, but I do not think they are very honest. There is much quarreling and much deceit amongst them."

Mr. Lohr adds that he expects help from America soon. "Our work here has met with kind and liberal friends. The Lord has provided for us bountifully and kept us from all harm. We had hardly any rain in Chuttisghur, and the rice-fields are partly dried up. Rice is very dear."

A young lady who wishes to live a quite life, for one year certain, (as the banks say,) has been taking the veil in a Benedictine nunnery of the Church of England, and the thing is told by the *Church News* in tones truly tragical:

"The superior then sitting on his seat before the altar in full robes as father of the order, the acolytes having spread a towel over his knees, delivered to him a pair of scissors, whereupon the young novice was brought forward, and while the novices' hymn, "Farewell, thou world of sorrow," was being sung by the sisters her long black hair was all cut off, the black long tresses falling on the ground around her. Her ornaments being taken off, she herself threw them also on the ground in token of having renounced the vanities of the world. She was then led out by two sisters to put aside her white dress, and soon returned habited in the Benedictine frock. The whole habit was then placed upon her by the Superior, while appropriate prayers and blessings were used. Lastly, after the binder and wimple were placed on the head, the white veil was solemnly blessed and incensed, and then placed over her head."

This was only the white veil. The black veil was taken by a nun in the same house (Feltham) a week before. The *Church News* adds:

"This house is the only strictly cloistered convent in the Church of England, in which the life of Mary, who chose the "better part," is altogether led. May the perpetual prayers and intercessions of these good sisters be of great blessing to our English Church! Their prayers are to be especially and frequently offered for the approaching council at Rome, that the Pope may have the boldness to make it indeed œcumenical by inviting the Anglican and Eastern bishops to attend, and that so the outward divisions of Catholic Christendom may be healed by Him who is indeed the balm of Gilead. All letters desiring information respecting this house should be directed to the Very Rev. Mother Prioress, O.S.B., Benedictine Priory, Feltham, Middlesex."

The editor of the *Church News* has not got very far in the Gospels, if he imagines that Mary devoted herself to a life of seclusion. But the truly noticeable thing is that there is a party in the Church of England sighing and panting for the Pope to invite the Bishops of that Church to his œcumenical Council. For this, prayers are to be offered night and day. The logical answer to this prayer is: "You have it in your power; conform to the requirements of the Romish Church, and she will acknowledge you; relinquish the good things that make it hard for you to leave your wealthy establishment, and you shall be welcome; the way to Rome is not blocked up that you should cry to God and to the Saints to open it up to you."

Dr. Vaughan, the esteemed Vicar of Doncaster, preached a sermon the other day on the position and prospects of the Established Church. He said:

"Church people must prepare themselves, I feel sure, for a speedy, a scarcely gradual, demolition of all that has been distinctive, all that has been exceptionally advantageous in their position. An eminent man and excellent bishop, who was laid in his grave last Friday, was wont to say, "If I live ten years I shall be the last bishop of Peterborough." It is more than probable that some of my younger hearers this evening may live, not only to see what we call the Church of England thrown altogether upon voluntary offerings for its maintenance, but also to find it at least an open, perhaps a very doubtful question, to whom shall belong the Churches themselves and the glebe houses—whether, indeed, there shall be left to the old Church of England, as we still fondly call it, any vestage of that legal standing which has made her hitherto the calm shelter of her children, the admiring wonder of foreigners, and the mark of obloquy or envy, as the case might be, to thousands of her domestic enemies. I am far from regarding this prospect—be it far off or near—with unmixed alarm or dismay. I never believed that the "establishment" as such, was Christ's church in England, or that the withdrawal of the favours of the State would be the putting out in our communion of the Divine Shechinah. It is not so much for the church that I fear. I fear something for the State when it ceases to have a religion. I feel something for the average tone of religion in our cottages and in our palaces, when there is no longer one form of worship which has upon it the stamp of pedigree and of custom—when it is an evenly-balanced question with every man and with his family, whither shall I go this day for God's worship—whither, or whether any whither? I fear there will be more and more in many houses of a cold, indifferent scepticism—a Christless education and a Godless life. I fear that more and more may reach old age ignorant of a Saviour, and go to their graves without any sure and certain hope of a resurrection to eternal life."

We hope that in that coming day it will be understood that the people are the state, and that just so far as they are under the

influence of religion they will get themselves represented by good men in parliament, men who will legislate rightly and righteously and impartially and without prejudice to religious liberty. When the state is something different from the people and has a religion, that religion will generally be of a particular type which may or may not be the very best, but which will certainly not be deemed the best by a considerable portion of the community; to these latter the state religion will be found any thing but helpful. The spirit of Christianity is opposed to the use of 'authority' as a means of advancing religion; the sphere which it demands for its action is the sphere of untrammeled personal liberty; 'that every man be fully persuaded in his own mind.'

Dr. Vaughan added:

"For the church itself I fear not. In so far as the church of England so-called has had Christ in her and God with her, she is indestructible and immortal. In so far as she has trusted in outward advantage, and suffered herself in her priests or in her people to become sluggish, lukewarm, contemptuous, or virtually persecuting, so far let a change into adversity—God grant—reform her. The great question for all of us in our several stations, more especially in the days which are now coming, or almost come upon our church, must be this one of the text, "Why repair ye not the breaches of the house?" Could not the priests ask it of themselves; are they participating in the advantages of an establishment, and negligent of that personal industry, that individual self-sacrifice, which alone can justify endowment, maintain their position, or do their work? If the established church of England as such be swept away, then along with it will go idle, inconsistent, scandalous ministers; those who are to serve God's altar afterwards must be only such as are respected by their people. Might it not have to be said that England was gaining as much as she had lost by ceasing to have an endowed and established ministry, inasmuch as quite as often as not, the parish minister was indolent and unworthy, or inefficient."

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THE MIND AND THE BRAIN.

We gave in our last number an extract from a recent Lecture by Professor Tyndall in which he bore testimony that will weigh with many, against Materialism. The molecular grouping and the molecular action of the brain explain nothing, he says. The materialists will have it that they explain every thing. With the late General John Jacob, in 'Letters to a Lady,' they talk about *mental particles*. They find that all thought, all mental action, is accompanied by changes in the physical brain, and they leap to the wonderful conclusion that this physical brain is the mind, that man has no spirit, and that all the attributes which we have ascribed to spirit belong to matter when once it enters the organism of the human brain. In commenting on these ideas, in years gone by, we pointed out that the phenomena of the material brain really explain nothing, and simply inform us that the spirit in man acts by means of the brain, even as it acts by means of the nerves and muscles by means of pen and paper, by means of the pencil and canvas. There is just the same necessity for ascending from the immediate instrument, (the brain) to the presiding mind, as from the remote instrument (the pen, the pencil or the chisel); the same law that forbids us to rest satisfied with these, to ascribe to the pen or to the fingers the thoughts that take expression on the paper, forbids also our ascription of them to the cerebellum.

A man eats a plantain; the stomach digests it, it is sifted in the bowels, the unneeded portions are rejected, the rest converted to chyme and chyle and then blood and conveyed to all parts of the system, and deposited here, there and every where. Some portions of this dissolved plantain find their way to the head, and get taken up into the organism of the brain. What shall we say about them now? That they become thoughts in the man's mind? turn into a stanza of Childe Harold, and get themselves written for the admiration of millions, and become a power for all time? or into a leader for the *Times*, to startle half the British nation from their propriety, with fear of an invasion? or into an argument for the immortality of the soul, going forth to its mission on the wings of its own eloquence? or into the prayer which a mother teaches her lisping child to utter in the ears of God? Yes, says the materialist, this or some other intellectual work is what it does while it remains in the organization of the brain. And after that it takes its departure and enters into some new combinations and never again perhaps, to all eternity, shall it think, argue, admire, love, fear, worship, believe, get angry or vindictive, or perform any other moral or intellectual function.

The mere statement of such an hypothesis is its exposure. It asks that the mountainous difficulties of all other theories be piled upon its shoulders. It would be more reasonable to conclude that all this universe is just a dream which some unknown being is dreaming, as he takes his siesta in paradise.

"Granted" says Professor Tyndall "that a definite thought, and a definite molecular action of the brain occur simultaneously, we do not possess the intellectual organ which would enable us to pass by a process of reasoning from the one phenomenon to the other. They appear together, but we do not know why."

We take knowledge of the physical phenomena by observation; the mental phenomena are discovered to us by consciousness.

May we not, with deepest reverence, trace an analogy between these two processes in the human organism, on the one hand, and the processes of nature as expressing the thoughts of the great Spirit, the Creator and Sustainer of all on the other? Imagine some being studying the molecular action of the brain, without any acquaintance with the consciousness of man, and you have the parallel of man, the unbeliever, looking upon the processes of nature and finding in them no token of a controlling Spirit. Professor Tyndall himself has written and spoken against the idea of a superintending Providence; against the idea of the prevalency of prayer; inalterable, inexorable law is all that he can see in the processes of nature. Might he not learn a lesson from his own observations on Physical and Moral Science? Having seen that the phenomena of the physical brain in no way tell against the recognition of a free spirit uttering itself as it will through the action of the brain, why should he not perceive the reasonableness of a similar correlation between the divine Spirit and the entire universe?

SPAIN AT LAST.

The news from Spain is intensely interesting. With almost electric rapidity province after province has declared for the Revolution, until now we may expect at any moment to hear that Queen Isabella has followed her ministers across the frontier. The revolutionists have issued a manifesto in which they declare their purpose to baniah, with the present dynasty, those forms of tyranny that have exercised such a disastrous influence upon Spain. They promise liberty of the press, of education, of religion and of commerce. The priests are no longer to rule the country at the pleasure of the Pope; men are no longer to be thrown into dungeons for reading the Bible; Protestantism is no longer to be a crime; gross immorality is no longer to have its home in the royal palace; the press is no longer to be shackled; parents shall educate their children according to their own convictions; the Press is no longer to be a mere engine of the state. Such is the programme. Even if the revolution is immediately successful, and a citizen king enthroned, it will remain to be seen how far the new rulers will remember their oaths and promises. Still, we have so long been forbidden to hope for Spain, that we cannot but greet with a measure of hopefulness the dawning of a new state of things after so long a night. For several years past Christians have been giving a measure of their attention to the Spanish Peninsula, and doing their best to introduce the Bible; a considerable degree of success has attented their efforts, and not the less because Spanish Protestants have been willing to suffer for the truth; prayer has been offered statedly and perseveringly; from Spain itself prayer has been ascending; just such facts as these were the antecedents of the revolution in Italy; and we expect that they will issue in a new condition of things in Spain. The Peninsula has very singularly escaped the successive moral earthquakes that have broken up the countries of Roman Catholic Europe; and a revolution there would be like the last knell to medieval tyranny. The Pope will feel terribly this blow, coming so quickly after the agonizing defeat sustained in Austria through the promulgation of religious and civil liberty. It is only a few months since the Pope outraged the moral sense of the world, by sending presents to Queen Isabella accompanied by a letter in which he spoke of her virtues and stainless character in terms of high laudation. He has fully identified himself with her and her Government; the overthrow of that Government by the Spanish people, will be an appalling fact to him and to the priesthood.

But what will Louis Napoleon do? Will he dare to interfere? It would be a great hazard for him to run. A feeling of dissatisfaction, if not of disaffection, has been manifesting itself of late in France; and we are persuaded that his position would be very much endangered if he should send an army to the help of the Spanish Bourbons.

COLENSO'S ARITHMETIC.

We have been lately looking through Dr. McCaul's Examination of Dr. Colenso's Pentateuch Difficulties, a little work which we did not happen to see when it first made its appearance. It is a well-written brochure, quite sufficient to show every impartial man the untrustworthiness of Colenso's criticisms. Colenso got hold of some real difficulties in the Mosaic writings as they are commonly

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understood; but instead of reverently enquiring whether the text itself, fairly examined, would not remove these difficulties, he became fired with the zeal of a discoverer, and was betrayed by his misguided ardour into the most preposterous deductions and calculations. For instance he reads in Leviticus that the priest must remove the carcass of the slain bullock to a place beyond the camp; and immediately he imagines the priest 'carrying *himself* the bullock *on his back on foot.*' The text is innocent of such a statement; the discoverer has been a little too precipitate; the writer of Leviticus, whoever he was, must have known how to speak of priestly functions as well as an Englishman of this century; in this and in a multitude of other instances, the Bishop of Natal occupies the unseemly position of one who has grossly blundered in the attempt to convict another of blunders.

But we are not altogether satisfied with the replies to Colenso that have been published. Almost all the difficulties brought forward by him, some of which are sufficiently plausible, are connected with the number of Israelites that left Egypt, and the period during which they had been there. Long before Colenso had met with the thoughtful Zulu, we had satisfied ourselves that the time allotted by Scripture to the sojourn in Egypt was 430 years and not 215 as commentators, forsaking the positive teaching of Exodus itself, and following a misapprehended statement of Paul, had alleged. But we are free to confess that until our attention had been called to the subject by Colenso, we, in common with every body else, supposed that the 600,000 reckoned as having come out of Egypt applied only to the adult males. We believe there is good reason for abandoning this view; we do not think that the sacred chronicler intended to convey such an opinion; we are persuaded that the number assigned is the number of the entire body of the Israelites, men, women and children. We propose to show this.

In *Ex.* XII. 37, we read: "The children of Israel journeyed from Rameses to Succoth, about 600,000 on foot, men, beside children." If the intention of the writer had been to state that there were 600,000 men besides children, it is difficult to understand how he should have used the language above quoted. The word rendered 'on foot' is a noun in the Hebrew, *ragli*, meaning footman, pedestrian; the sense is better given thus: 'about 600,000 foot-travellers, men besides children.' The word 'men' has evidently the force of 'adults.' Adults and children, all told, there were about that number.

This might be easily conceded. But there was an actual census taken, not once but twice, of the Israelites, in the desert and by the Jordan, and the results are given in great detail; and the language bears on the face of it, that the numbers taken and recorded were only of the males above 20 years of age. In Numbers I, 2, we read: "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls; from 20 years old and upward, all that are able to go forth to war in Israel." In v. 20 the enumeration begins, thus: "And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names by their polls, from 20 years old and upward, all that were able to go forth to war; those that were numbered of them were 46,500." And so on through all the tribes.

Now let us bear in mind that the census ordered was to include all: 'Take ye the sum of all the congregation of the children of Israel;' and we shall understand the phraseology used in Numbers I, as signifying that the adult males were those who appeared before the census-takers, and that each one of them appeared as the representative of the remainder of the family, the women and children, paying for each the ransom money, the half skekel ordered to be taken for all the children of Israel (see Exodus XXXVIII. 26). Every adult male of an age fitting him for military service, came forward and gave in not merely his own name, but the number of persons whom he represented; and this number we may suppose was written down opposite his name; and the total would express the sum of the congregation of the children of Israel. We have thus a clear explanation of the reason for the mention of the adult males, *as though* the census related only to them, while really the entire congregation were included.

In reading Numbers II, we are to bear in mind that though the Israelites were encamped and marshalled like an army, yet they were very different from an army, they were a people; the tents contained not armed soldiers, but families, men and women, adults and children; the expressions *host, army, camp*, are to be understood with this modification.

The enumeration of the Levites was different. They were to be taken, all the males from a month old and upwards, in lieu of the first-born of the children of Israel. The Lord claimed as his own all the first-born, and accepted of the Levites in their place. It was necessary that there should be an enumeration of the first-born of all the tribes, and of the male Levites, in order that if there was a surplus on either side it might be otherwise arranged for. Well, the first-born males of all ages were found to number 22,273; that of the Levites 22,000. Now on the supposition that the Israelites numbered, as is commonly thought, four times 600,000, viz., 2,400,000, the number of the first-born males would be about 1 in 110 of the whole; a statement that at once convicts of error the presumption on which it rests. We know that many attempts have been made to meet this difficulty; but in our opinion very unsuccessfully. Allow that by 'the first-born male' we are to understand not merely 'eldest son,' but 'eldest child;' first-begotten both of the mother and father; still the proportion of 1 to 110 is simply incredible. We are told that when God smote the eldest-born male of every Egyptian family, there was wailing in every house; the stroke would not fall directly upon every family, but every family would be affected by it, as there would be a death among their near relatives. One in 25 in as low a proportion as we can assign to the first-born, males.

When the Israelites crossed over Jordan there were 40,000 prepared for war, (*Joshua* IV. 13.) That this does not refer merely to the men of the $2\frac{1}{2}$ tribes mentioned in the preceding verse (IV. 12), is evident from Joshua VIII, where a divine command is given for *all the men of war* to go against Ai, and this number is given as 35,000. The total of the $2\frac{1}{2}$ tribes as given in the census, is over 100,000; it was conceded them to remain east of Jordan, provided that all of them who could bear arms should cross the Jordan under Joshua; but if the 100,000 or 110,000 expressed the number of the adult males, then their portion of Joshua's army would have been about 100,000; whereas the entire amry was not over 40,000.

In Exodus XXIII. 30, God's words are thus recorded: "By little and little I will drive them out from before thee, (the inhabitants of the promised land) until thou be increased and inherit the land." Now the danger here noticed, is much more intelligible on the supposition that the entire body of Israelites was only between 6 and 700,000.

There has been a great deal of dispute as to the meaning of the word rendered 'harnessed,' in Exodus XIII. 18: 'The ch. of Israel went up harnessed out of the land of Egypt.' The Septuagint render it 'in the 5th generation.' There is nothing to favor the signification *armed*. It seems to mean *by fifties*; as the 5,000 fed by our Lord were seated by fifties, so, as Knobel expresses it, the Israelites were 'marshalled in order, in companies, as distinguished from disorderly, straggling.'

Now we are willing to concede to Colenso the credit of having helped us to ascertain the true number of the Egypt-leaving Israelites; but the small credit is a hundred fold outweighed by the great discredit of having brought rash and unwarranted charges against the sacred writings, and done his utmost to impair their authority. It is an easy thing, in such a world as this, to blacken the reputation of an individual, a difficult thing to rebut the calumny, even when it is baseless; and the analogy holds good with regard to inspired writings. These in due time will vendicate themselves to the impartial and thoughtful; to men who are not to be terrified by an unanswered objection out of their respect for the thousand fold evidence that penetrates the entire text of these Mosaic books. Such men bear in mind that a great deal of our current phraseology addresses itself to minds prepared for it, and conveys meanings that it would not convey to persons unfamiliar with it; difficulties that *we* find in the Pentateuch would not have presented themselves at all to those who lived in the early days of the Mosaic economy, when the *implied* meanings of many phrases were present to the minds of every body.

HOMILIES FOR THE TIMES.—XLVII.

"*I Paul— who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.*" Col. I. 24.

John, in the Apocalyse, says: 'I John who also am your brother and companion in tribulation and in the kingdom and patience of Jesus Christ.' This might be rendered, 'associated with you in the tribulation and in the kingdom and patience of Jesus Christ.' If we suffer with him we shall also reign with him. When we suffer with him then we fill up that which is behind of his afflictions. That I may know the fellowship of his sufferings, (says Paul) and attain unto the resurrection from the dead, unto the fulness of his life.

As we have already remarked there must be conformity to the character of Christ, before we can be allowed to contribute our quota to the afflictions of Christ. There is a distinction to be observed between the kinds

of affliction experienced by believers. Some sorrows come to them to call to remembrance sins which they have committed; to lead them to repentance. They have made mistakes; acted impulsively; been off their guard; forgotten their dependence on the Holy Spirit; it is necessary that they should to some extent reap the fruit of their self-will and negligence. The fruit may he exceedingly bitter; still, they are not debarred in their penitential hours from claiming and finding the sympathy of Christ. Then again, the doing of Christ's will is sometimes most painful because of an exorbitant regard to the opinions of men, making that to be shameful and distressing which should rather be counted an honor and a privilege; this shame and this distress are not to be numbered among the afflictions of Christ; Christ however will help us to vanquish them. But Paul has reference to something more than this when he aspires to fill up the residue of Christ's afflictions. It is when our will, our desires and affections, our principles and aims, correspond with his, *are* his, that we bear his afflictions.

Perhaps the most poignant of the sorrows endured by Christ, were those that came to him in connection with his endeavours to fit the chosen twelve for the work assigned them. It was a small thing comparatively that they whose opportunities of knowing him had been brief, broken, casual, should have failed to receive the impress which his works, his words, and his life were calculated to make; but it was a cause of unspeakable sorrow and amazement that they whom he had made his bosom companions, and who had been with him for years, daily conversing, eating, praying, journeying with him, should at the last have such a dubious and imperfect faith in him. They had been with him on the Mount of Transfiguration and had seen the glorified ones of heaven eclipsed in his effulgence; and they had seen all the details of his life of condescension; what more could have been done to inspire faith than had been done? yet where at last is their faith? Behold them in Gethsemane, fully warned of what is coming, yet giving themselves up to sleep. Is this the grand iustrumentality by which the Saviour is to act upon a perishing world for its redemption? Humanity in them says distinctly to the kneeling Saviour in that hour, I am sunk too low to be recovered, and held too firmly in the grasp of sin and unbelief to be released; I have given thee my best, and thou hast done thy best, and see how they still tremendously gravitate to the dead level of selfishness; the riveting of years is loosened in an instant, and they are scattered every one to his own. If such is the result when all is most propitious, what may be expected when thou shalt have gone to the heavens, and only thy poor disciples remain to testify?

Canst thou drink of my cup, says Jesus to John; canst thou be baptized with my baptism? What then seemed so impossible was afterwards made a possibility by the descent of the Holy Ghost, and it was given to the chosen ones to drink of the cup that Jesus drunk of, and be baptized with his baptism. The Spirit of Christ became their Spirit. (Romans VIII.) But the cup that was left for the disciples to drink of, has not yet been drained; something is yet behind of the afflictions of Christ, and till these have been discharged, we may doubt if the bride hath made herself ready. That they may be where I am, the Saviour had prayed; and the Spirit undertook the fulfilment of this aspiration by first bringing the believer into the very spiritual region where Jesus dwelt when on the earth; into the enjoyment of the same divine love that rested on him; into the same perception of the glory of God's word; into the same love for the brethren that dwelt in him; into the same consecration to the Father's will; into the possession of the same peace that filled his heart. Thus were they fitted to share the sorrows of the Man of sorrows; to fill up that which was behind of the afflictions of Christ. And thus should we be fitted.

As Jesus said to Peter by the Sea of Galilie, Follow thou me; so in the year of grace, 1868, he says to thee, oh believer, Follow me and fill up that which is behind of my afflictions. What does he mean? He means that there is a testimony to be borne that has not yet been borne; a conflict to be waged that has not yet been waged. With whom this conflict? With the sinners in Zion; with the unbelief that calls itself faith; with the worldliness that calls itself Christianity; with the selfishness that calls itself love; with the lethergy that calls itself content; with the covetousness that calls itself Christian prudence; with the preaching that calls itself salvation.

A man thus summoned, sets out to follow Christ. He comes to a camp that has every external indication of being Christian; love to Christ and to his people, streams on the banner gallantly and conspicuously. These are surely thy people, says the follower. Yes, says the Leader, love them, but follow thou me. Further on another more advanced detachment is found; still the Leader says. To the front! follow thou me. To love and to leave, is not this the agony? Yes, and doubtless this is that which the Spirit of God shall assign to any who may offer themselves as a forlorn hope to fill up that which is behind of the afflictions of Christ. It is an easy thing for men to quarrel with the church and place themselves in antagonism with it, and sing many a sweet song about its faults in the world's ears; but truly to love it and be willing to suffer all for it, and yet be misjudged and rejected by it, for opening the graves of Gospel truths and giving them life in your own heart, this is the trial! Who is equal to it?

Notes from an Interleaved Bible.

Psalm xliv. 1-4. As the Jews remembered the signal help afforded in the beginning of their dispensation, so we may profitably remember the wonderful works recorded in the Acts of the Apostles. How remember them profitably? By having the same faith that the apostles had. They show us Him who is with us, even to the end of the world, and bid us prove him.

5. Through thee. Men think it more honorable to get victories by their own unaided prowess. But the real points of difference between them and believers are these: Both are alike dependent on the help of God, but believers only acknowledge this; the help of God which is unsolicited and unacknowledged takes away in the end more than it bestows; believers have over and above a spiritual blessing. They who acknowledge not their dependence on God, are strengthened in pride and self-complacency by their seeming victories and the barrier between them and all true blessing is reared higher. The wisest and the mightiest of the sons of men, said: without Him, I can do nothing.

6. Yet no one made a better use of his bow and sword.

9. The preceding gratulations refer to former deliverances.

12. For nought: There is no good result discernible. So it often is in affliction. Even the good we might have hoped, the softening of the heart, repentance, submission, these are slow in making there appearance. This is because of the tares which the enemy mixes with the good seed.

15. The singular and plural are intermixed in these complainings: they do not refer to any merely personal sorrow.

17. Yet have we not forgotten thee. Surely this is a valuable result. The question was whether you would forget God in such circumstances; Satan desired to sift you as wheat; your faith is victorious.—All this is come upon us, *yet*—This is an honorable *yet*. When Providence has thundered most loudly against us, the still small voice of God in his word supplies us with this "yet."

19. Place of dragons; rather, jackals; desolate place.

22. For thy sake. The world bitterly resents even such imperfect service as we render to the true God.

23. Thus, when Christ slept in the boat.

24. He saw them toiling in rowing.

Psalm xlv. There could be no greater contrast than between this Psalm and the preceding. These visions of Messianic times were the best answer to such cries as those just considered. And even now we are supported in times of depression and confusion by anticipations of Messianic triumphs. Luke xviii. 7, 8. We are saved by hope.

1. My heart is welling over with a good matter; I give utterance to a work or poem concerning the King; the pen of a swift writer is needed to record what my mouth utters. This is paraphrastic, but probably expresses the meaning of the original.

2. The mere critic fastens himself upon the phraseology of this Psalm, and looks about for some contemporary of the Psalmist to whom it may have been addressed. But the mind that is taught of the Spirit recognizes the Spirit. If holy men of old were inspired of God we must expect in their writings references that cannot be explained by contemporary existences. The tent-curtains of time are lifted up and their thoughts go and come along the centuries bringing treasures that they themselves understand not. The natural man discerneth not the things of the Spirit of God, and makes sad work of it when he sits down in the place of the commentator. Unto the spiritual it is given to know the mysteries of the kingdom of heaven. But the doctrine of modern criticism is that there is no profounder insight them that which the critic obtains. No one can be a true critic of God's word who does not recognize in it an element above criticism, who does not wrap his face in his mantle at the voice of God.

Fairer than men, &c. To appreciate this description we turn to the Gospels. Grace is poured into thy lips: from an over-flowing heart. Blessed thee for ever: given him power over all flesh that he should give eternal life to believers.

Epitome of News.

SATURDAY, September 26, 1868.

—*Overland Mail*, Sept. 4: "Murphy, the Orange lecturer, has been arrested at Manchester for announcing lectures calculated to provoke a breach of the peace, and held to bail.

An intended fight for the championship between Allen and Goss has been prevented by the arrest of the two men and their being bound over in heavy bail to keep the peace.

The authorities have consented to the placing of a bust of Sir James Brooke in Westminster Abbey.

Three of the ships engaged in the tea race from China have arrived. The *Ariel* was the first to arrive in the Thames.

M. Rochefort has been again sentenced to thirteen months' imprisonment and a fine of 10,000 francs for his writings in *La Lanterne*.

M. Montalembert has been thrown out of his carriage and seriously hurt.

The Austrian Government has notified that if the clerical courts refuse to furnish documents necessary for contracting civil marriages they will be compelled to do so by legal means.

The cattle plague is making great ravages in some districts of Russia.

The fortress of Humaita has been abandoned by the Paraguayans, who have retired to a second strongly fortified line of defence.

The Irish Methodists have established, opened, and set at full work a college of their own in Belfast. The college has cost 26,000*l.*, to which British Methodists generally have contributed. In addition, 10,000*l.* is being provided as the nucleus of an endowment; that of the professorships will be in great measure supplied by the subscriptions of the American Methodists.

A paragraph is going the round of the papers which states that "Another clergyman of the Church of England, the curate of a well-known Ritualist incumbent in Worcestershire, has lately been received into the Catholic Church by Dr. Newman." There is, we (*Pall Mall Gazette*) believe, no secret that the clergyman alluded to is the Rev. C. H. Kennard, curate of Newland, near Great Malvern, of which the Rev. James Skinner is the incumbent. Mr. Kennard was of University College, Oxford.

Before Christmas the major part of the heavy scaffolding of the great memorial cross on the Prince Consort's Memorial in Hyde-park will be removed; before this time next year all the gilding will be completed, and all the timber work taken away. It is only its adornments of statuary, of gilding, of colour, and of mosaics that remain to be finished, and it is feared some three years must yet elapse before the memorial can be completed. The cost of the whole is likely to be about 130,000*l.*, of which sum the Queen will herself pay at least half. The memorial may be called a Gothic canopy, partaking somewhat, in the richness of its colour, decorations, and mosaics, of the Renaissance Gothic style, and was begun just about four and half years ago. The whole height of the memorial from the roadway is 176 feet, and it may be said to stand on three basements. Colossal groups of sculpture, emblematical of Europe, Asia, Africa, and America, are to occupy each corner of an upper base of granite steps.

—M. Rochefort, in the last number of his *Lanterne* says: "To suppose that any good can be done with the men of December 2 by stretching out your wrists for their handcuffs and saying, "Here I am—do with me what you will," would be stupid indeed. I shall redouble my blows in order to *precipitate the denouement*. You sentence me to sixteen months' imprisonment. Here is my answer. I condemn you to two years of the *Lanterne*. Your idea is to put down a journal which frightens you; mine is to prosecute you by the persistence of this journal. To give up my personal liberty in pursuance of your sentence of imprisonment would be to kill the *Lanterne*, which lives by me alone. The only way to extinguish the *Lanterne* would be to expel your glorious Emperor from the Tuileries. Whenever that devoutly-to-be-wished consummation happens, I will put out the *Lanterne* with my own hands. Belonging, as I do, to a political and literary school diametrically opposed to that of Boileau, I am quite willing to leave off writing, but Napoleon must first cease to reign. Now, I announce this—that every Saturday the *Lanterne*, illegally strangled in France, will appear in some foreign country. It will filter through the French frontiers, and be circulated in Paris to an extent that will astonish you. . . . I am perfectly well aware that the "strong" French Government will lose no time in demanding my expulsion from Belgium. But I have already taken every precaution not to embarrass this generous country, which puts ours to shame by its respect for law, its communal franchises and the energy of its liberalism. I am ready for the French Government on that ground. My domicile will be here, and there, and everywhere. I resign myself to play the part of a wandering journalist and a literary poacher. One day I shall date the *Lanterne* from Geneva, another from London, Baden, Heidelberg, Ostend, or Cologne; and when you come to demand my expulsion you must apply to some fifteen governments, of whom fourteen at least will laugh in your face".

—A St. Petersburg letter says that an extraordinary incident has taken place in the province of Saratof, where the entire inhabitants of the village, belonging to a sect which holds that all is corrupted in this world, undertook to mutually kill each other. Ignatius immolated the family of Moses, and the latter that of his neighbour. Several households perished before the authorities could interfere.

—Henry Wright has been sentenced to ten year's penal servitude for the murder of Gott.

—The Berder Chief of Shorapoor revolted in 1858, was arrested and shot himself, and his estate was bestowed on the Nizam. A party now claims to be that very Rajah, averring that it was somebody else that shot himself.

MONDAY,—September 28.

—Gen. Gregory Haines has been appointed guardian to the young Maharajah of Mysore.

—Fall of rain up to Saturday in the Fort, 77 inches. We have thus reached our average.

—*Madras Times:* "The remains of the four policemen missing since the beginning of August, and who were sent out in search of the twelve Chinese convicts who escaped from Lovedale, have just been discovered in the jungles beyond Sisparah, and have been taken into Ooty where the inquest will be held. Their hands apparently were all cut off with a sword before death. What other atrocities may have been committed it is impossible now to conjecture. We can but regret that more vigorous steps were not taken earlier to unravel the mystery. The fact that it has taken upwards of six weeks for the police of the hills to discover the massacred bodies of four of their comrades, reflects little credit on themselves and less on their officers. Some of the arms of the murdered men were found in possession of the prisoners, when recaptured. They stated they had picked them up in the jungle. This statement seems to have been credited by police and magistrate. Could credulity go further? When tried for escape there was no responsible police officer present to conduct the case against them, and the men were consequently only sentenced to six months' additional imprisonment."

TUESDAY,—September 29.

—*Friend of India*: "Our advices from Rajpootana continue most unfavourable. Another week has passed away without rain except to a trifling extent; one more such and the entire *khurreef* crops will be past redemption. But what is worse, in the states of Marwar, Bikaneer and Jeysulmere, which cover an area greater than England and Wales, grass and water are already becoming so scarce that the people are emigrating with their cattle. Cows, bullocks and buffaloes are selling at less than one-half of their ordinary prices; their owners seem glad to part with them on any terms.

"The Christian and only son of the late Baboo Prosunno Coomar Tagore, C. S. I. has instituted a suit to upset the will of his father which grants to a nephew already enjoying an annual income of 20,000*l.* a farther sum of 40,000*l.* a year. The claim of the son is equitable and his chance of success is so considerable that shrewd Bengalees say the father must have, after all, wished to give his son the property, while dying in the odour of Brahminical sanctity. For so good a lawyer would never surely have made a will contrary to English statute law, attempting to tie up or influence the destination of his property for a century. If the will is upset, the legacies to the University and several charitable Societies, as well as to the idol, will be void, though the son may consider it his duty to carry out his father's wishes. But as the decision is sure to be appealed to the Privy Council, speculation is premature. For the next few years the lawyers will have the best of it."

"A happy future is in store for Madagascar if the last accounts of the new Queen be correct. Under her auspices idolatry has been publicly renounced by the Government, the great national idol has been removed and the royal household attends the ministry of a Christian missionary. Government works have been stopped on Sunday; and a foreign ambassador who arrived at Court late on Saturday night was refused an audience until Monday morning. The Prime Minister's family are about to be received into the Christian Church. On a late occasion as many as 2,450 persons were counted in the London Missionary Society's Church, and several hundreds were outside who could not obtain admission."

—*Times of India*: "A purse with Rs 245, was presented on Monday 28th inst., by Captain Watson of the ship *David Malcolmson*, on behalf of several captains, officers, dubashes, and crews of ships either now or recently in harbour, several of them in connection with the late Abyssinian expedition; "to the Rev. Wm. Brown Keer, Harbour Chaplain, S.P.C., Bombay, in testimony of their appreciation of his indefatigable zeal in promoting the Christian welfare of the seamen of Bombay."

—*Daily News*: "The average time from England to Australia before the publication of Captain Maury's charts was 124 days, and the return journey occupied about the same time. Since then the outward journey has been reduced to 97 days (on the average), and the homeward passage has been made—under canvas alone— in 63 days. The average passage to California—the route which of all others most tries the prowess of a ship and the skill of her commander—used to be about 183 days; it has now been reduced to 135 days. A less important reduction has been shown in the voyage from Europe to China, yet even here the outward passage has been diminished by ten days. We may be sure that the captains of the homeward bound tea-ships are not among the number of those who despise the teachings of the improved "wind and current charts." Every air-current which may help their progress, the turnings in the road, the crossings by the way, the regions to be avoided on account of baffling winds or deceitful currents, all these things, we may depend, are now being carefully studied by the captains of the rival clippers."

—Correspondent of the same: "Mr. Spurgeon is evidently a happy man. He has good animal spirits to begin with. If at any time these have betrayed him into indecorum, certainly there was no tinge of it in his demeanour yesterday. The whole service was conducted most devoutly. Nevertheless, it is apparent that he is a happy man, and happiness is, thank God! contagious. Mr. Spurgeon is a great master of the art of direct address. I have no doubt he considered the matter well before he abolished the use of a pulpit and substituted a platform. His sermon yesterday was delivered to the people, not merely before them. The use of notes was out of the question, unless he had held them in his hands. Every word was spoken as from man to man, and every word was to the point. There was no resort to expletive, no use of padding. Every sentence contributed something to the effect which was constantly in the contemplation of the preacher. No one, I think, could doubt that Mr. Spurgeon was expressing in virtue of his ready command of language, thoughts which he had thoroughly worked out in his study. I can no more believe that yesterday's discourse was delivered memoriter than that he spoke on the inspiration of the occasion. To speak of the substance of the discourse might lead me on to debateable ground; I will only say, therefore, that his matter was as abundant as it was pertinent. He made considerable but not excessive use of figure, introduced frequent illustrations from legend, natural history, and fable, and quoted George Herbert and other poets. At the close of the service, which had lasted an hour and fifty-five minutes, I thought he seemed fatigued, as well he might be."

—By the completion of the short canal at Doomagudiem, the navigation of the Godavery has been opened to the second barrier at Enchampilly 232 miles from the Coast.

—Mr Hajee Hassum Joosub, while engaged in surveying the Nagotna River with a view to the introduction of steam navigation, was drowned. He was swimming across the river.

—The ship *Royal Family*, Aden to Callao, was wrecked on one of the Maldives, Aug. 19th. The crew received great kindness from the Natives, and were conveyed to Ceylon.

—Mr. S. B. Thakur, availing himself of the Mungaldas Travelling Fellowship, proceeded to England by the Mail which left on the 26th instant. He is to study for the Civil Service.

WEDNESDAY,—September 30.

—The *Times of India* states that the Directorship of Public Instruction has been offered to M. J. B. Peile, B. C. S. now in England.

—The Simla Art Exhibition was opened on the 21st, by H. E. the Viceroy, in the hall of the Bishop's School.

—A seaman was nearly being drowned in the harbour on Monday and owed his life to the efforts of J. M'Clenahan, carpenter of the *Erie*.

—Messrs. Tudor & Co's Agent has petitioned to have the lease of the Government Ice House restored to him. He seems to have a good case.

—The *Langdale*, Liverpool to Bombay, with iron, has been burnt.

—*Times of India*: "According to a well-informed French paper, the Count, and Countess of Girgenti lately visited France, for the purpose of inducing the Emperor to enter into an offensive and defensive alliance with Queen Issabella. The terms of a secret convention between France and Spain had, it is said, been all but actually settled, in virtue of which Spain undertook to supply an army of 40,000 men to support the

Pope, were France at war, the Emperor, on his part, engaging to protect Spain against her home and foreign enemies. To this double obligation His Majesty was said to demur; in other words, Napoleon seeing that Spain might any day be in a blaze from one end to the other, was not prepared on a moment's notice to turn his arms in that direction, or indeed to set his battalions in motion at all. While, therefore, the rest of Europe will watch the progress of the revolt in Spain with great interest, it will watch the attitude of France still more closely. The Spaniards may fight it out among themselves; the quarrel is their own, and only poor Spain will suffer in the settlement of it. But an active move on the part of France, especially a move in the wrong direction, would certainly be fraught with momentous consequences to Europe and it is impossible to surmise with what results it might be attended. It may confidently be stated that the Emperor fully realizes the gravity of the occasion; but that is all we can say."

THURSDAY,— October 1.

—The Governor-General has decided that whenever a foreign Prince takes shelter in British territories, he is to be supported at the cost of the British Government.

—*Englishman*: "In 1857, one of the talookdars of Rohilcund amongst others, was concerned in the rebellion against the Government. He, however, assisted the authorities in burying the Christians massacred at Shajehanpore. Subsequently on his taking flight and taking refuge in the jungles of the Terai, his estates were confiscated. On his death his heirs prefered a claim to the estates on the ground that their father's conduct was sufficient indication of his loyalty, but that he was compelled to yield to the pressure put upon him. The Government have allowed this plea, and have ordered the restoration of the estates."

—*Bombay Gazette*: "H. M.'s Indian troopship "Euphrates" will sail from Bombay to-day with the 46th Regiment from Poona, invalids and time-expired men from Kurrachee and Beypore, and details from Bombay and elsewhere.

—The King of Siam, some days before the eclipse of Aug. 18, worked out the whole problem for himself, and gave the exact times and other details. If we remember rightly he was educated by the missionaries.

—A contemporary says: "We greatly regret to learn, the death, after a brief illness, of Mrs. Oliphant, the wife of the Collector of Poona. The loss of this young and accomplished lady will be lamented wherever she was known."

Mrs. Oliphant was the daughter of General Alexander, well-known at home for his interest in all Christian work.

—The *Madras Observer* says: "We are glad to learn that the Government has issued strict injunctions in the various District *Gazettes* to the village authorities to prevent the recurrence of Hook-swinging, and has required them to give early information of any preparation being made for its secret performance. We trust that we have now heard the last of the disgusting exhibitions of Hookswinging lately noticed by our correspondents, and which we think would never have been so openly practised as they have been in more than one place of late, had not the natives got the idea that the English authorities would be likely to wink at the barbarous practice. We rejoice to see that Government has acted so promptly in the matter."

FRIDAY,—October 2.

—The two men sentenced to death for murder at the late Sessions, are, we believe, to be executed on Monday next. An attempt was made to obtain a remission of the sentence on the Mahim murderer, on the plea of insanity, but the plea was not sustained.

—By Indian Telegraph; Oghi, Sept. 29th. The Head Quarters of the British forces were established here yersterday.—The 19th Regiment marched in, this morning, and the 6th Regiment, and 2·25th Royal Artillery, with mortars and rockets, will arrive to-morrow, by which time the force will be complete.—The heat here has been great, but rain having fallen the air is cooler.—The troops continue very healthy.—The reported departure of Feroze Shah, with one or two followers, for Cabul and Bokara, has been confirmed. —Most of the Hussunzaies and Independent Swatees have submitted.—The bulk of the Hindustanee fanatics are at their old head quarters at Tunjoie, but a few of them are on the banks of the Indus. The plans for their future movements, are apparently still undecided.—The Salarzais are stated to be willing to submit to the Bhritish authorities

—*Times of India*: "The Akhoond of Swat has at length drawn the sword for the English; the Wahabee fanatics are fugitives before the men of Swat; the Salarzyes have tendered their submission; and the majority of the Cis-Indus tribes declare themselves innocent of all complicity in the late raids, and sue for exemption from punishment."

—*Madras Times*: "One of the Chinese convicts has told the whole history of the murder of the four policemen at Sisparah, near Ootacamund, and we hear that all the other convicts have made a somewhat similar confession, to the man who has turned Queen' evidence. It appears, then, that when the police first discovered the convicts, the latter were all resting together under a tree. The police fired, but missed, through firing high, and then challenged. The Chinese surrendered, but as soon as the police began to pinion them, the convicts made a sudden rush at their captors, and seized, bound and murdered them with frightful barbarity."

—*Bombay Gazette*: "The Revolt in Spain is now a Revolution. A Telegram from London, dated Tuesday noon, came to hand yesterday, describing in general, but positive terms, the further progress of the Spanish revolt. From this it appears that General Sausse, who commanded at Carthagena, had been compelled to surrender by the inhabitants, excited, no doubt, by the presence of Prim with a squadron off the port. This is an important acquisition, and outweighs the reported seizure of Santandar by the royalists. Granada had also fallen into the hands of the people, and thus a large insurrectionary force, by land and sea, was set at liberty for further operation. We shall next hear of the revolt and fall of Barcelona for example is contagious, and it is now less likely than ever that theQueen will stay in St. Sebastian."

—Local items of the week: A driver was found lying dead in his bullock-cart; Cossia Gharoo, while intoxicated, was drowned in a well at Mahim; a Mahomedan boy was drowned while bathing in a quarry tank; the first officer of the *Mary Stenhouse* was beating the second, when both fell into the hold, and the former received injuries of which he died; a lascar fell overboard from a pattimar and was drowned; Framjee Cowasjee, a Parsee priest, committed suicide by taking an overdose of opium; a Calassee, while drunk, fell from a window and was killed; a Hindoo woman killed herself with arsenic.

—Death last week, 273.

TELEGRAPHIC NEWS.

London, Sept. 23rd.—The latest telegrams from Spain state that the revolution is spreading.—The late Ministry have fled to France, and a provisional Government has been formed.—Seville has proclaimed Espartro President.—Queen Isabella remains at St. Sebastian.—It is reported that it is intended to send 80,000 French soldiers to their homes.—Sir Robert Montgomery has been gazetted a member of the Indian Council, vice W. J. Eastwick, Esq.—Surgeons Lumsdaine and Lane have been promoted.

24*th.*—The latest accounts from Spain are very conflicting. The insurrectionary movement is apparently gaining ground. The insurgents demand the expulsion of the Bourbon dynasty and the convocation of a constituted assembly. Queen Isabella remains at Saint Sebastian. Mr. Reverdy Johnson, in reply to an address which was presented to him at Leeds, has made a speech in which he dwelt upon the identity of interest of the people of England and America.

25*th.*—The insurgents in Spain have made themselves master of the entire fleet, and of Andalusia, Estramadura, Corunna, Galicia. and Santander. Their main body is at Seville, against which troops are now marching. Gograns (? The Gaurds) at the residence Espanolero have revolted. Mr. Charles Mills has been made a baronet.

26*th.*—It is announced that the Messageries Imperiales Company are about to run steamers to China, alternately with those of the Peninsular and Oriental Steam Navigation Company. The Spanish Royalists have captured Santander (on the Northern Coast), after obstinate fighting on the part of the insurgents. The death of Dean Milman (of St.Paul's, London) is announced. Mr. Charles Mills, who has been made a Baronet, has resigned his seat in the Indian Council. The Bombay mail of the 1st instant, was delivered in London to-day. The Bombay mail of the 8th instant, and the Calcutta mail of the 4th instant reached Suez on the 24th instant.

28*th.*—Further telegrams have been received from Spain, stating that a battle is hourly expected to take place between Generals Novolicher (Royalist), and Ferrano, near Cordova. The vanguard of the former has joined the army of the latter. General Prim, with three frigates, is before Carthagena, the Governor of which has refused to surrender. A conflict is consequently expected to take place. Valladolid and a large portion of Old and New Castile have pronounced (? in favor of the revolution). The Czar of Russia is now on a visit to the King of Prussia. "Race" (? Madam Rachel) has been convicted, and sentenced to five years, penal servitude. It is announced that Lord Napier of Magadala will return to Bombay on the 31st October. The *Rangoon*, with the outward Indian Mails, left Suez for Bombay on the 27th inst. at 11 A.M. (7 hours before contract time.)—The Ship *Henry Moore* has been burnt.

29*th.*—Carthagena and Granada have revolted and the insurrectionary troops have consequently been withdrawn. A Revolutionary Manifesto has been published by the Provisional Government, in favour of universal suffrage, and the liberty of the press, of education, religion and commerce. It also advocates the abolition of the present dynasty.

New York, 22nd.—Serious disturbance have taken place in Georgia, during which 35 persons were killed.

Miscellany.

—The following is from a notice of Mr. Andrew Wilson's "Ever Victorious Army" in the Weekly Review: "It was at this juncture that the hero of the *Tai-ping rebellion*, Hung-Sew-tsuen, arose. As in India, so in China, there are considerable tracts of territory more or less thickly peopled by tribes which—in the former country at least, and probably also in the latter—constitute a remnant descended from the first settlers in the land. If our readers will look over the map in Mr. Donald Matheson's very interesting account of the Chinese missions, they will find marked on it the name of one of these aboriginal tribes, the Hakkas (if, with the limited knowledge we have on the subject, we may venture on a guess at their origin). Considerable light is thrown on the philosophy of the rebellion when it is shown, as Mr. Wilson does, that Hung-Sew-tsuen was a Hakka, who, either from prejudice against him on that account, or from inability, never succeeded in taking a degree at Canton. Thus, as our author beautifully words it, "his start in life was on the opposition side." Repeated failures to take his degree threw him, in 1837, into a state of madness, epilepsy, trance, ecstacy, or whatever else we may like to call it. It is not often that ambition takes up its lodgment in the breast of a man destitute of talent; and though the Hakka competator had failed so repeatedly in passing a satisfactory examination in book-learning, we think our author is not in error in speaking of the rejected candidate's "undeniable ability." The temperament of Sew-tsuen reminds us of that of Muhammad. Both had that derangement of the nervous system which tends to the production of epilepsy, and when it is stated that the Hakka, like Muhammad began to see visions and discover that he had a heavenly mission to carry out in the world, a yet closer parallel between the two clearly appears. Up till 1843 Sew-tsuen remained in comparative seclusion, reflecting upon his destiny, and acquiring knowledge of various kinds. In 1843, soon after the opium war had closed, he began to study Christian tracts, now doubtless more accessible than formerly, owing to the opening of the treaty ports to European commerce. He felt a drawing towards the foreigners, who, like himself, were opposed to the Chinese government; and, in 1847, put himself under the religious instruction of "Mr. Issachar Roberts, an uneducated American missionary," but neither then, nor, indeed, at any period did he show himself a sober searcher after truth. Blending Hakka superstitions, Chinese

beliefs, and tenets borrowed from the Christian faith, into a composite, but not markedly heterogeneous creed, he felt he had a call from above to propagate that creed throughout the world, to the sovereignity of which, moreover, he deemed himself entitled. He knew that Christ also claimed spiritual Lordship over the earth, and he did not dispute his title so to do, but thought he gave the God-Man all proper respect in allowing him the honour of being the elder celestial brother, while he, Sew-tsuen or Tien Wang, as he was sometimes called, was the younger. "There is no trace," says Mr. Wilson, "in any of the Tien Wang's productions, of his having, in the slightest degree, appreciated the real spirit of Christianity; but the skill and completeness with which he turned some of its doctrines to his own use, are really wonderful." Like Muhammed—at least, in the earlier years of his mission—he was in no sense an impostor, but an enthusiast, sure, sooner or later, to be transformed by persecution into a fanatic. "These results," says Mr. Wilson, "were far beyond the power of a mere cunning impostor. From the hour when Hung arose from his sick bed, after his first forty days' trance, and, poor and nameless, proclaimed his Avatar by fixing on the door-post the proclamation, 'The noble principles of the Heavenly King, the Sovereign King Tsuen,' on through success and defeat and imperial opposition, up to the hour of his death at Nanking, when human flesh was selling in the market at so much per *catty*, he seems never to have wavered or abated one jot of his claim to supreme rule on earth"—(p. 39). The first formal proclamation of his rebellion was in May, 1850. In 1851 he assumed the title of Tien Wang, or Heavenly Prince, and, selecting five, of his adherents as kings, commenced a predatory march though China, his party gathering volume, like an avalanche, as it advanced. In 1853, he established himself at Nanking, which thenceforward became his capital. His principles, however, would not allow himself to stop short with any conquest, however important; and before 1853 was done he had dispatched armies to capture Pekin. They were unsuccessful in executing the commission entrusted to them, and were cut off by the Imperialists, who, after this triumph, moved down the Yangtsze and took up a position within five miles of his "heavenly capital." It is a mistake," Mr. Wilson says, "to suppose that the Tai-pings were ever unopposed, or in a safe position at any place or at any moment."

COTINENTAL PROSPECTS.

The French journals have their *Bulletin*, the Germans their *Rudschau*; it seems to us a defect in our English journalism that we have nothing of the same character. A digested, consecutive view of the state of affairs, politically and religiously, is often of more value than the discussion of mere details. We shall is this article on Continental Prospects adopt the discursive Continental method. How are matters moving on there? whither are affairs drifting? For our own part, while we see as yet no signs of that blessed millennium to come—and we express our view here with the deepest reverence—we think still our poor humanity is advancing onward. Its course is *excelsior*. If we look at the Continent morally and religiously, there are dark spots on the horizon. An Œcumenical Council does not bode the world any good. It points, in all likelihood, to fierce struggles to come betwixt an usurping Church and the progress of our modern society. Then, again, Cæsarism is a dangerous element. It degrades society, it disgusts all generous minds, it hinders the progress of liberty. When we look at France we cannot hazard an opinion that its reign is drawing to an end. Cæsarism conducted the old Roman empire to decay and dissolution; and if the force of our modern society does not vigorously resist it, it may lead to the destruction of the Latin races of Europe. There is a still darker spot—we refer to Materialism. No one who has not studied the question can be aware what giant progress it has made on the Continent; how it has affected the medical profession; how as a scientific theory it is accepted by many philosophers; how its subtle influences penetrate in the literature of the day. Let us notice here that the Positivism which marks the age and the sensational theory of Mr. Mills has not a little helped to this issue. Those who maintain these views are on the straight way to Materialism. We have the profoundest respect for Mr. Mills' views on political economy. To Benthamite utility in its larger and more liberal sense we have no objections, but Mr. Mills' metaphysics are injurious to the moral interests of society.

While there are these clouds over the horizon still the prospects of society seem to us favourable. Here it is of vast account to reckon the measure of religious liberty enjoyed on the Continent now compared with any previous period. Take, for instance, French colportage. This rests now on a safer basis than ever. The immense success of the Bible Society's operations las year at Paris, and this year at Havre, have contributed greatly to this result. In Italy, again, save from the fanaticism of certain districts, there is absolute religious freedom. As regards Turkey, it is the testimony of those who know it most intimately that its statesmen are carrying out honestly and impartially the charter of religious freedom which has been enrolled in its constitution. It is the same with Austria. For centuries the great prop of Romanism, Austria is now free as regards the religious confessions, education, and marriage. The movement of the Czechs in Bohemia, unfavourable as it is to Austria politically, is of promise, also, as regards the religious future. Hundreds of them have visited Constance in order to show their veneration for the memory of Huss. Such a movement, though doubtless to be viewed in part as political, must exercise a religious influence. In Germany, again, the festival of Worms—where the Empire, it may be said, appeared before Luther to recognise the nobleness and preciousness of the principles he confessed at the ever-memorable Diet—is another decisive proof that Germany clings to its Reformation principles.

Let us add here that the Church and State question is making progress. Italy desires nothing more than a Free Church in a Free State, and nothing but this will ever emancipate it from its sensuous worship and its Pantheon of Saints, if we may use the expression, restoring to its Churches the simplicity and evangelism that distinguished the early Roman Christian community. In France, among the Liberal party there are also aspirations after the same ideal, proceeding not from the infidel party, but from those who cling to Christianity. Germany, again, will never have an end of its agitations until the same measure is carried out. Ultramontanism will persevere in its plots until State and Church are finally divorced. How greatly this will be also to the benefit of Protestantism. Too many of the German clergy have allowed themselves to sink into the mere position of State functionaries, realising but little their spiritual vocation. It will be otherwise in an emancipated Church. Here let us not fail to notice that Prussia, with the usual high intelligence of its ruler, has been long preparing the way for some such ultimate result, by enlarging the powers of the individual Christian communities. King Frederick William took a profound interest in this, and showed it, indeed, by his careful study of the question of the Free Church of Scotland. From the intelligence of the Union party in Prussia, headed by such a man as Dr. Hoffmann, we may anticipate much. Germans too are thoroughly familiar with the working of religious freedom in the United States, and their aspirations tend in the same direction.

OBERLIN, OHIO.

BY REV. C. L. WOODWORTH.

This place has its importance simply as the seat of Oberlin College, and is as unpicturesque as could well be imagined. Thirty-five years ago, the first log cabin encroached upon its primeval solitude. Emigration had swept by it, and around it, for more inviting fields, and it was left for the founders of a college, who were too poor to buy elsewhere.

In 1832, Rev. J. J. Shipherd and P. P. Stewart, a former missionary among the Cherokee Indians, bought a tract of land about three miles square, consisting of eight thousand acres, at one dollar per acre. Their purpose was to colonize it with Christian families, and to found a school for both sexes, with the four-fold division of preparatory, normal, collegiate and theological departments. That purpose was substantially carried out, and is the distinguishing feature of Oberlin to-day.

The co-education of the sexes excited doubts in the minds of many, but when the college went a step further, and threw open its doors to black as well as white, it was looked upon as a public enemy, and good men felt it a duty to sound the alarm. The first two young men that graduated in theology were refused a license to preach, simply because they came from Oberlin. And, for the same reason, the Mission boards declined accepting them for the work of missions. Oberlin was a wooden horse, in which the wise men saw infinite danger.

And then, joined to her other vagaries, came in perfectionism, which filled the measure of her sins. Indeed, Oberlin in the early day, was generally regarded as a nest of unclean birds, and full of the seeds of a most pernicious philosophy. But she has lived long enough to refute her defamers, and to vindicate the principles on which she was founded, and by which she has been guided. Her position is as proud as it is assured. She can point to her work, without misgiving and without self-reproach.

It has been my privilege to visit Oberlin just at a time when her theological alumni were invited back to a seven days festival,—not of meat and drink, though, in the thorough hospitality of the people, these have not been wanting—but in the discussion of religious questions and practical themes which enter into the every day work of the Christian minister. Oberlin takes the deepest interest in her children, and so she has planned this delightful reunion of her sons after the lapse of a third of a century. It is very pleasant to see these veterans in many a hard-fought moral battle, return to Alma Mater to put another jewel in her crown of rejoicing; and one who looks on, as I did, cannot help the impression that Oberlin has raised up men and women who have done the world real service. They seemed like the returning army veterans, covered with the dust and glory of battle, rather than like holiday soldiers, got up for a dress parade.

One whose ideas of college life have all been derived from the Eastern college is likely to undergo, here, a succession of surprises. He can hardly believe that the two sexes can recite the same studies in the same college classes,—that the faculty and the students should be as familiar as parents and children, that there should be no such thing as college police, and college monitors, and that there should be at the same time, the absence of what is generally known as college rows, and sentiments, and habits. No smoking, no chewing, no drinking, no swearing; in a word, no rowdyism

But, here, before his eyes are young men and maidens running together the college curriculum with the sharpest competition, and with manifest advantage to both,—the young man, more manly, self-respectful, and true, and the young lady, more womanly, genuine, and brave.

And, here, you hear a student greet the President as "Brother Fairchild," or the Prof. of Theology as "Brother Finney," or you see him calling on one of the faculty, and sitting with his hand on his shoulder. It did seem strange, and one, at first, can hardly credit his eyes, or his ears. But he gets used to it after a little, and becomes satisfied that there is no lack of respect on the part of the student, and no loss of dignity on the part of the professor. It is simple Christian intercourse, without pretence or sham.

The students are left to act as gentlemen and ladies, in any high toned, Christian society. Except a few simple rules to regulate the time and the place of the calls of the young men upon their fair sisters, there is nothing to hinder the utmost freedom of social life.

And the practical result of all this is a mutual confidence and good will between faculty and students, and the utter absence of that spirit of destructiveness and recklessness, peculiar to other colleges. The young men find it easy to be civil, and gentlemanly, and upright in the presence of ladies, but for whom, they might act like brutes, or fools. Sitting at the same tables, pursuing the same studies, walking and conversing together to the same class-rooms, they could hardly fail to become more simple and true, and to have for each other a juster estimate, and a more genuine respect.

The religious character of the school is its marked and controlling feature. It was founded for Christ and the Church, and is still true to the early idea. I was shown an elm, within the college quadrangle, beneath which the founders kneeled, and consecrated college and town to God. And well has God kept covenant and mercy.

In addition to the usual morning prayer, with which every college is familiar, every recitation

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here is begun with prayer, or Christian song There was something strange and impressive in hearing a class in Geometry preface the exercise by singing "Nearer my God to Thee," and another in Virgil singing, "Rock of Ages." One might stand in the college yard and hear from four or five different recitation rooms at the same time, the voice of prayer or praise. Every Thursday afternoon, also, there is a religious lecture, which all the students are expected to attend.

The influence of all this is quite as apparent upon the good morals of the community, as upon the college. No intoxicating drinks, as a beverage, have ever been sold in the town. It has never had a ball, a bowling alley, a billiard room, or circus. It has known little of infidelity, Universalism, or Spiritualism. The people are eminently religious—not less than forty weekly prayer meetings are held within the borders of the town.

Still another feature of Oberlin, is the low rates at which she offers education. In these days of enormous prices, it is refreshing to know that here tuition is from six to nine dollars per year, and board at two dollars and eighty cents per week. This is owing to a system of scholarships, to the amount of eighty thousand dollars, which furnishes a foundation for fourteen hundred scholars.

The year after the college was founded it flung out the anti-slavery flag, and battled beneath it, until slavery perished in blood. While Garrison fought against it with infidel weapons, Oberlin fought it with the word of God, *inside* the Church, and *for* the Church. One who sees in human events God's hand, can hardly escape the conviction that she was raised up for this very time. The whole Western Reserve has felt her influence. Indeed, it admits of question, as to whether the Western States could have fought the war through, as against slavery, but for her shaping hand.

Nearly 20,000 pupils have been connected with Oberlin, for a longer or shorter period. Of these, she has graduated, from all departments of the college, 1190. The average yearly attendance of students for the first fifteen years, was about 500. Since 1850, it has been over 1100. All these have carried into the professions and calling of life the principles they have here received, and are scattered, east, west, north, and south —a might power for good.

Some 850 of her students entered the army, and of 166 in her four college classes 100 enlisted as soldiers. They fought as well as they had prayed and studied. [*Congregationalist.*]

PASSENGERS ARRIVED.

Per *Baroda*, 25th:

From Southampton.—Miss Wright, Dr. and Mrs. Glen and infant, Major and Mrs. Keyes, Mrs. Morris and infant, Messrs. A. McPherson, J. T. Coleman, and J. Main.

From Marseilles.—Colonel and Mrs. W. B. Gray and Child, Major and Mrs. Macaulay, Captain Knatchbull, Captain A. Coleman, Mrs. Chambers, Messrs. R. Showell, S. F. A. Smith —Watson,—Cooper, J. F. Hoare, Issac Walton, C. A. Wusberg and P. M. Mehta.

PASSENGERS SAILED.

Per *Malta*, 26th:

For Southampton.—Mrs. W. R. Round and two children, Mrs. Carrs, Mrs. Blunt and infant, Mrs Knox, Major Millett, Mr. Prenderville, Mr. Smith, Mr. and Mrs. Salter, and Lieutenant Flint.

For Marseilles.—Mrs. Sanderson, Sir C. Jackson Major Innes, Mr. Melvill, Mr. Chauntrell, Mr and Mrs. Spencer, Captain and Mrs. Bourdillon Mr. K. L. Ormiston, Mr. Goad, Captain Griffith, and Mr. W. A. Forbes.

For Gibraltar.—Dr. and Mrs. Macario Cordozo and infant, Colonel D. Oliveira, and Mr. J. S. Pereira.

For Suez.—Sir A. and Lady Grant, Mr. G. M. Stewart, Mr. J. R. Arthur, and M. J. J. Cordery.

DOMESTIC OCCURRENCES.

BIRTH.

ATKINSON.—At Ahmedmeggur, September 30th, the wife of the Rev. Wm. Henry Atkinson, of the American Mission, of a daughter.

MARRIAGES.

DICK—BUCHANAN—August 26th, at Inveraray, Argyleshire, N. B., by the Rev. N. McPherson, George Handayde Dick, of Bombay, to Bessie Procter, second daughter of the late Provost Buchanan.

MUIR—ARTHUR—Sept. 22nd, at St. Saviour's, Aboo, by the Rev. A Miller, W. J. W. Muir, Esq., Political Superintendent, Sirohi, to Isabella Fanny, eldest daughter of Colonel E. J. Arthur, Political Superintendent, Phalanpore.

WETHERALL—PEEL—Sept. 22nd, at Nusseerabad, by the Rev. F. L. Sharpin, Chaplain, Fred. Young Wetherall, Lieut the Royal Regt., 4th son of the late Rev. John Wetherall, of Rushton, Noathamptonshire, to Susan, eldest surviving daughter of the late Spencer Peel, Esq., Captain the Royal Regt.

DEATHS.

LAURIE—Sept. 28th, at the Marine Lines, Esplanade, Bombay, Lieut.-Col. J. J. Laurie, Staff Corps, aged 43 years.

MONTAIRO—Sept. 24th, at Mazagon, of general debility. Mr. Gregorio Monteiro, Law Agent, aged 50 years, deeply regretted.

DIVER—Sept. 27th, on Sunday, at Rampart Row, Bombay, the wife of Thomas Diver, M.D.

FAULCONER—Sept. 30th, at Byculla, Fanny Georgiana, the third daughter, and dearly beloved child, of Mr. and Mrs. H. V. Faulconer, aged 12 years, and 9 months, deeply and sincerely regreted.

Advertisements.

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THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois' in connection with the School held in the Freemasons, Hall, Mazagon. A large house with extensive ground and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

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From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty responce on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

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Printed and published for the Proprietors, by JAMES PEARSE, Manager, at the ORIENTAL PRESS, Jail Road, Bombay.—October 3rd 1863.